

ordination to man. Now it does appear to me, that nothing but a narrow-minded view of the subject of human rights and moral responsibilities, can induce any one to believe in this subordination to a fallible being. Sure I am that the signs of the times clearly indicate a vast and rapid change in public sentiment, with regard to woman. Sure I am, that she is not to be, as she has been, a mere second-hand agent in the regeneration of a fallen world, but the acknowledged equal and co-worker with men in this glorious work. Not that she will carry her measures by forcing them when she cannot please, or by persistent complaints or obtrusive interference, in matters which are out of her sphere; and which she cannot comprehend. But just in proportion as her moral and intellectual capacities become enlarged, she will rise higher and higher in the scale of creation, until she reaches that elevated platform, only a little lower than the angels. Then will it be seen, that the interests which concern the well-being of mankind, are substantially her sphere, or above her ability to comprehend. Then will it be seen, that America will be distinguished above all other nations for well-educated women, and for the influence they will exert on the general interests of society.

After endeavoring to show that woman has no moral right to exercise the right of petition, for the dumb and stricken slave, no business to join, in any way, in the excitement which anti-slavery principles are producing in



[For the Philanthropist.]

**Anti-Slavery Ecclesiastics.—Synod of Ohio.**

The late meeting of the Synod of Ohio, which was held at Martinsburg, Knox co., was more fully attended than usual. The doings of the last General Assembly had excited general interest and called out a full delegation, numbering over one hundred. The opening sermon by Mr. Hanna, was from the words, "Holding the mystery of the faith in a pure conscience,"

On the second day of the session, Henry Vaudeman (minister) handed the Committee on bills and overtures the following request,—

"The Synod of Ohio at its present meeting, is requested to answer the following question: Can a man hold the mystery of the faith in a pure conscience, who claims and exercises a property right in his fellow man, so as not only to buy and sell his labor, but also his body, as he would a horse?"

The Committee refused to overture this paper, and Mr. Vaudeman complained to Synod. After much discussion

as to questions of order, &c., Synod received the paper and on motion of Dr. Wilson, (President Ohio University), the following answer was recorded on the minutes of Synod:—

"The Synod of Ohio cordially unite in bearing their testimony against Slavery, as practiced in this country *believing it to be a very great sin against God, but deem a further discussion of the subject at this time by the Synod to be unequalled for and calculated to affect injuriously both the church and the world.*"

The italicised words were gotten in by way of amendments. The answer as above, passed almost unanimously.

Abolitionists could not, of course, very cordially

for no discussion, but with the amendments, the answer appeared to say, "we have discussed the subject of Slavery, have voted it to be a very great sin against God, and now we deem it best for this judicatory to pass on to other important business."

I regard the above vote as conclusive proof that anti-slavery principles are cutting their way in spite of all opposition. Last year many voted to exclude the subject entirely, who now are more cordial in voting for the action of Synod upon it.

It is proper to remark, that this vote does not indicate the abolition strength in the Synod. The mover of the

answer, Dr. Wilson, made an effort to have the subject  
"indefinitely postponed," and even Mr. Vaudeman thought  
it necessary to disclaim abolitionism. Doct. Hoge, it is  
believed, voted for the resolution, although he had strenu-  
ously opposed the introduction of the subject, declaring  
that the Synod has nothing to do with it, that it was a  
mere abstract question, having no practical bearings, &c.,  
—very exciting in its nature, and that evil to the slave was  
the result of agitating it, &c., &c. Still he assured us,  
that he was second to no man in his abhorrence of sla-  
very. We may derive encouragement from the fact, that  
the efforts of such men as Doct. Hoge and Wilson, were

insufficient to prevent the Synod from acting on the subject. And now that so large and respectable a body as the Synod of Ohio have unequivocally declared American slavery to be a *very great sin*, I trust we shall no longer be charged with fanaticism for insisting on the Bible doctrine of repentance and forsaking of this as well as all other sins. How can these ministers oppose the dissemination of such facts as may serve to convince *others* of the sinfulness of slaveholding—or here resist the doctrine consequent to their own decision! Will they tell us that, although slaveholding is sinful, yet there is a *necessity* for its continuance! Will they preach the doctrine of gradual repentance! I trust not: I feel disposed to hope that all who honestly believe slavery to be sinful, will not be guilty of such consummate folly and wickedness; that, in regard to this subject, *good men*, at least, will consent to use their common sense and common honesty as they do in regard to other matters; and that having testified in the most solemn manner that “*Slavery as practiced in this country is a great sin against God*,” they will frankly admit, that it is to be repented of and forsaken immediately. To me it appears, that any other course must subject them to the charge of gross inconsistency.

A. A. GUTHRIE.

### Kidnapping.

On the night of the 10th inst., two colored men were seized in the neighborhood of Dresden, by a man called Jos. Sorrel, aided by another worthy, called Van Buskirk, who it is said keeps tavern in Dresden. After binding with ropes, they placed their victims in a wagon and drove to Zanesville, where they arrived before daylight on Saturday morning, and secreted their prey in an upper room of a tavern kept by one Fishburn. The fact of their being there was communicated to us about 9 o'clock on Saturday. Application was immediately made to Judge Searle, President of the Court of C. P., who, with a promptness which does him much credit, ordered a writ forthwith to issue. With the proper officer, we proceeded to the premises, found the men and the kidnappers, who were exceedingly reluctant to obey the command of the writ.

However, after some delay, they marched to the courthouse, and through their attorney, Geo. Nelson Cummings, Esq., pleaded for a postponement! which, of course, was denied them. After a full hour's labor, a written response to the writ was presented, setting forth that "the colored men were, by their own admission slaves, who

had placed themselves in the custody of Sorrel to be conducted back to Va., to their masters, and that they were detaining them with a view of procuring proof of their being slaves, so that they could legally take them into Virginia," &c. To this tissue of absurdity and palpable falsehood Sorrel most solemnly swore.

About midnight, the judge discharged the poor fellows whose rights had been thus outraged, and they manifested no kind of desire to seek the kind protection of Mr. Sorrel. A writ was issued, immediately after the discharge of the colored men, against Sorrel and Van Buskirk for kidnapping, but they have not yet been found.

It is highly gratifying to the lovers of right, to discover that the President Judge and the officers and attorneys who were present, as well as citizens generally, manifest a proper abhorrence of the deed above described.

Judge Searle merits the respect of the friends of liberty for the decided manner in which he disposed of the case. We heard no sneers about "*abolition*" or "*niggers*," but the claims of these colored men to the protection of

public sentiment will soon drive from respectable society all such men as will either arrest, or abet or justify the arrest of men from a mere suspicion of their being slaves.

It is proper to add, that Sorrel & Co. were about to proceed with their captives, not to Va. to seek their masters, but to some slave market, to sell them; and I have little doubt but such things are done frequently in this State. Let the colored people be on their guard, and the friends of righteous liberty see that the laws are rigidly enforced, and these "man-catchers" will find their occupation gone."

A. A. GUTHRIE.



# THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.  
CINCINNATI, NOVEMBER 28, 1837.

## World's Bible Argument.

On the first page of our paper, we have copied a long extract from this celebrated production. We hope all of our readers, who have not already had the pleasure of seeing it in pamphlet form, will read it most attentively. It is worth more than all the rest in the paper. The pamphlet occupies over seventy pages. The first fifteen we have copied. It is quite probable that we may publish the whole in successive numbers of the Philanthropist. We have no hesitation in saying, that the entire argument is the most comprehensive and condensed, the clearest and most conclusive, of any we have ever seen on the subject. One fault, however, we must notice. There is too much irony for so grave a subject. The irony is excellent in itself, but we should prefer to see it in such off-hand paragraphs as editors are apt occasionally to serve up to their readers.

## To Correspondents.

"A Citizen of Clermont county," "Junius," and several other correspondents we will endeavor to find room for in our next.

## To our Readers.

We would advise our readers to preserve this number of our paper and those of the succeeding numbers which shall contain Mr. Weld's Bible Argument. It is a production much sought for, and, as we have no copies in pamphlet form, for sale, we have thought it would be a good plan, to print it all in the Philanthropist. Our Eastern readers will perceive at once the expediency of thus circulating it in the West.

## Petitions.

The scenes at Alton are specimens of the scenes that would be enacted, were the balance of power transferred to the slave states by the annexation of Texas. Texas admitted, there would be no place found for him who should avow himself a sincere believer in the doctrines of our Declaration of Independence. Let every man then, who does not wish to be a slave or a martyr, sign a petition against the annexation of Texas. What are our friends doing? "Whatsoever thy hand findeth to do, do it with thy might." Come, friends; let not our zeal languish. A week from next Monday Congress will meet. The project of annexing Texas to our Union is not abandoned by slaveholders. Of this we have the best proof in the world—their own word. Let us be ready then, and meet them by such demonstrations as shall convince them that slavery has won its last triumph.

Now is the time too, to be gathering in the petitions for the abolition of slavery in the District. Shall we be behind other States? Ohio has a million of freemen. Shall we not send a hundred thousand names to Congress?

## Petitions to the State Legislature.

This work too should be urged on. The subject of the colored man's rights is beginning to attract attention. We perceive the Cincinnati Gazette has opened its columns, and a correspondent is endeavoring to demonstrate the injustice and impolicy of the laws respecting the colored population. The *Right* will prevail: Ohio will yet do justice. Only let us do our duty—reprove, exhort, petition. Our petitions this year must be hearty and there are noble hearts in the Legislature fully prepared to devote themselves to the furtherance of our object.

## Anti-Slavery Meeting in Cincinnati.

A meeting of the Cincinnati Anti-Slavery Society was held at Dr. Colby's residence, Tuesday evening, Nov. 21, 1837.

In the absence of the President and Vice President, Dr. Colby was appointed president pro tem.

The meeting was opened with prayer by the Rev. George Beecher.

The following resolutions were then introduced by Dr. G. Bailey:

## RESOLUTIONS.

1. Resolved, That the system of southern slavery originated in violence, can be sustained only by violence, and is therefore irreconcilable with those pacific and glorious principles which lie at the basis of the Federal Constitution;—namely, a solemn recognition of the equality of all men in natural rights, and a sacred regard for these rights.

2. Resolved, That the recent horrible outrages in Alton, terminating in the overthrow of liberty of speech and of the press, and in the martyrdom of the Rev. E. P. Lovejoy, are the legitimate fruits of the system of southern slavery.

3. Resolved, That in these outrages, we recognize the deeply corrupting influence of southern slavery on the morals and political principles of the free states.

4. Resolved, That these outrages, which have been justly branded with the revolting epithets of "ARSON and MURDER," differ nothing in kind, (though they differ in degree,) from all the other outrages in our country against the freedom of thought and speech—whether committed by petty mobs in country villages, or by associated bands of gentlemen and ruffians in our larger cities, with all the imposing preliminaries of public meetings, resolutions and committees.

5. Resolved, That in the terrible results of mob-violence in Alton, the mobocrats of Boston, New York, Utica and Cincinnati, must recognize the legitimate results of their own licentious principles.

6. Resolved, That ministers of the gospel, ministers of the law, statesmen, editors, and all other individuals occupying stations of influence, who connive at assaults on the liberty of speech and of the press, and at violations of the rights of any portion of their fellow-citizens; or who presume to be neutral in the midst of such outrages; or who, from fear or favor, refuse to throw their open and decided influence on the side of natural right, the Constitution and the laws; are justly chargeable with being accessory to the outrages of mob-violence.

7. Resolved, That, inasmuch as the mob, in the various anti-slavery riots which have disgraced our country, has always constituted but a very small portion of the community, therefore the continued existence or the triumph of mob-violence in any city, town or county, is proof positive that the inhabitants of such city, town or county, are distinctly, desistants of public order, or consenting to wickedness.

8. Resolved, That to excuse the late outrages of the people of Alton, on the ground that Mr. Lovejoy obstinately persisted in maintaining his rights in defiance of their frequently expressed wishes, is to assume a principle that would justify the highwayman in the perpetration of murder—a principle, which, stripped of all disguise, is simply this—any man, who shall persist, undaunted, in the face of superior force, in exercising his natural and constitutional rights, may be innocently killed, and his blood shall be upon his own head.

9. Resolved, That while we view with feelings of deep abhorrence the course of a certain portion of the political

press of Cincinnati, in endeavoring to excuse the riots of Alton, we sincerely rejoice at the noble stand taken by the Daily Gazette, Daily Express, Chronicle, Journal, and Cross and Journal of this city, and also by the Kentucky Star, Louisville Journal, and Louisville Herald, of Kentucky, all of which papers have expressed their honest indignation at the Alton outrages.

10. Resolved, That in the horrible scenes of Alton, we, as abolitionists, find nothing to damp our ardor or lessen our hopes, but abundant reason to hate slavery, pity the slave, and seek the salvation of our country, more ardently, earnestly and perseveringly than ever.

11. Resolved, That we regard E. P. Lovejoy as a noble martyr in the cause of human liberty; and that his fidelity, unquenchable zeal and deathless courage in advocating and maintaining the right, will forever associate his name with the names of devoted patriots and martyrs, who counted "not their own lives dear," so that the cause of truth, righteousness and humanity might prevail.

12. Resolved, That we admire the heroism, reverence the self-devotion, and deeply sympathize with the unspeakable grief of the widow of the martyred Lovejoy.

13. Resolved, That the Corresponding Secretary of the Cincinnati Anti-Slavery Society transmit copies of the two foregoing resolutions to Mrs. Lovejoy; and endeavor to ascertain the pecuniary condition of herself and family.

14. Resolved, That our abolition brethren in Alton, and the noble few who with them generously devoted themselves to the maintenance of freedom of thought and speech in that place, are as deserving of praise and grateful remembrance as are the patriots of the American revolution.

15. Resolved, That the foregoing resolution be communicated by our Corresponding Secretary to those who are the subjects of it,—together with expressions of our sympathy for their present afflictions, and our anxious hope, that they may be fully sustained in the face of that malevolent opposition they have to encounter.

Rev. J. Blanchard begged leave to annex the following resolution:

Resolved, That while we recognize in these heavy judgments of God, great cause of humiliation before Him; we yet perceive in the spasmodic and delirious measures of the friends of slavery, undoubted symptoms of its speedy dissolution.

These resolutions were ably sustained in interesting addresses by Mr. Blanchard and Rev. G. Beecher.

They were unanimously passed.

On motion,

Resolved, That the above resolutions be published in the Daily Gazette, Daily Express, Chronicle, Cincinnati Journal, and the Cross and Journal; and that the proceedings of this meeting be published in the Philanthropist.

On motion,

Resolved, That a committee of five be appointed to devise more efficient measures for the furtherance of the anti-slavery cause.

Dr. Bailey, Mr. Blanchard, Mr. Beecher, Mr. Barber, and ——— were appointed that committee.

On motion, adjourned.

A. HOPKINS, Sec'y.

## Cowardice.

The Western Pioneer is a Baptist paper, published in Upper Alton, under the patronage of the Baptist denomination in Illinois and Missouri. The names of its editors are, J. M. PECK, E. ROGERS and W. LIVERETT. From the commencement of the reign of terror in Alton up to this time, these men have given no information concerning the lawless doings in that place; and, during the whole period mentioned, they have not written a single sentence which could be construed as reproaching mob-violence. If they have spoken at all, they have spoken in unqualified condemnation of abolitionists. Their paper, dated Nov. 11th, three days after the death of the lamented Lovejoy, has under the editorial head three unimportant articles, but not the remotest allusion to those acts which must forever make Alton sink in the nostrils of civilization. Perhaps we should except the following paragraph, in an article talking about *revivals*—

"We again admonish all our brethren, in this crisis of our affairs, to keep aloof from the occasions of excitement and the discussion of 'rights of speech,' and 'rights of the press' that are throwing some other societies into confusion and conflict. We most sincerely regret to hear that in one or two instances, worthy brethren, whose labors have been acceptable and useful, have thrown themselves into that position with the mass of the community as to retard greatly their labors; if not to destroy wholly their influence.—Let these unfortunate experiments be a warning to all. Efforts will be made, under the guise of liberty, to divide and distract; but we have great confidence in the wisdom, prudence and firmness, of our ministering and other brethren generally throughout this State."

"It is now the season of harvest—a glorious harvest,—let us thrust in the gospel sickle and reap."

The only information of the mob given in the whole paper is contained in the dozen lines furnished by the Alton Telegraph, which are inserted under the head of "General Intelligence."

Now these men are either in bondage to the mob, or they are not. If they are not, then are they accessories to the murder of Lovejoy and plainly consenting to the overthrow of the Constitution and the laws. But, if they are in bondage to the mob, they can plead *cowardice*, as the reason for their silence. How such a plea will avail them at the bar of that God, who, "at the hand of every man's brother will require the life of man," a coming judgment will reveal. Meantime, let them hear what God says:

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we know it not; doth not He that pondereth the heart consider it? shall not He render unto every man according to his works?"

"Keep aloof from the 'discussion of rights of speech and rights of the press!'—Craven sentiments! fit for the slaves of a mob!"

*Crime Loves Darkness.*

The Cincinnati Journal, speaking of Alton, says, "It is stated that there has been a meeting at which the Mayor was present, in which resolutions were passed, deprecating any interference of the press abroad." Ye rebels and outlaws! Having chained your own press, would ye fetter the press of the whole country. Yes! Were your power equal to your treasonous wish, every press would be struck dumb, or be obliged to shout hosannas to your bloody triumphs. But why this fear of rebuke? If ye have done well, shall ye not be accepted? Has your conscience so soon failed you; that you seek a covert from the indignation of men like yourselves! And why have you hidden your own editors to be silent? Surely, you are not already ashamed of your triumphant overthrow of the Constitution—already ashamed of your chivalric exploits of *Arson and Murder*. Why then gag your press! Give it liberty. Let it proclaim to all the earth the story of your deeds, and then perhaps, when the *Czar* shall have

heard of your hostility to freedom, he may wish that he had just such slaves to inflict the knot on his disobedient subjects.

## Kentucky Editors.

Our exchange papers from Kentucky have spoken out nobly against the violent proceedings at Alton. Whatever may be their hatred of abolitionism, they appear to hate mobism a great deal more. We are very sure that our Kentucky neighbors are sincere in these expressions of indignation at mob-law, but let them not forget that they themselves are in bondage to that system, which has occasioned the lawless acts so vehemently condemned by them. The mandate of slavery is, thou shalt not in any wise discuss my nature, claims, or bearings. We have mobs in the free states, because some of us dare to disregard this command. You have no mobs in slave states, because every man of you patiently submits to it. We rejoice to see you standing up manfully in defence of liberty of speech and the press, maintaining that even abolitionists ought not to be mobbed for writing and talking about slavery. There is one thing more you can do: you can assert in your own behalf, the right you claim for them. Speak out yourselves unequivocally, and give your opinions of that system which is stretching out its arm to pull down our presses and murder our citizens. We beseech you not to forget, that it was slave-holding influence and a slave-holding paper that kindled and nourished the flames of sedition in Alton.

*The Difference.*—The Loco Focus in N. York have Fanny Wright lecturing upon these topics to listening thousands—that the marriage ceremony should be abolished, that there should be no Ministers and Churches, no officers, either civil or military, no Constitution, and that a distribution of property should take place, and all law for the government of society should be abolished, &c. &c. and when it is put to vote whether she had best continue her pernicious doctrines, it is carried in the affirmative with not a voice raised in opposition!

Abolitionists meet together and pray for the oppressed African, and spend their money to ameliorate his condition! What is the result? The House of God protects them not against the ruthless violence of a famished mob that seeks their blood. Their rights as citizens are trampled under feet, their property destroyed, and not unfrequently, their bodies exposed to the most aggravating punishment!

That is the difference, reader!—*Goshen Express.*

## Responsibilities of Religious Men.

It is not Christianity, perfect and pure as it exists in the Bible, that makes the standard of public sentiment in christian countries; but Christianity, as exemplified in the conduct of its professors. Just in proportion as their conduct sinks below the christianity of the Bible, so will public sentiment be degraded. When professed christians therefore are found at mob-meetings, suffer themselves to be appointed on mob-committees, connive at lawless invasions of natural and constitutional rights, and participate in acts of mob-violence, what are we to expect, but a universal spirit of misrule, anarchy and licentiousness. Religious men attended the meeting at Alton, preliminary to the last mob, and gave countenance to the idea that Mr. Lovejoy was a fanatic, if not partially insane. Religious men have had something to do with nearly all the mobs in our country. Nay—ministers of the gospel have given their countenance and eloquence to inflame the passions of the rabble. Why then talk of the power of public sentiment to maintain the authority of our laws! The corrupt christianity of our churches has robbed public sentiment of this power. Religious men are more generally in fault than they imagine. To degrade public sentiment, and become accessories to mob-violence, is not necessary that they should join in the perpetration of lawless deeds, or excuse them when committed, or expressly encourage the perpetrators:—No! it is simply necessary, that they should do nothing. When law is outraged, let them be silent; when the just are overthrown and the wicked triumph, let them be silent; when murder and arson are excused in public journals, when the freedom of speech and of the press is every where threatened, when before their eyes mischief is plotted against the innocent and the vile spirit of mobocracy speaks great swelling words against every thing that is called law, let them be silent; let them turn away their eyes, close their ears and endeavor to maintain their righteous souls in a state of tranquil insensibility in the midst of so many real and threatened outrages. Let them steadily pursue this selfish, cold-blooded, anti-christian course, and before God, they are in great measure accountable for the degradation of public sentiment, the outbreaks of mobism, and the overthrow of law. Their silent apathy is wickedness. Republican christians sustain relations different from the relations of christians living under a despotism. The strength of law under a despotism is, the tyrant's arm—the military power. The strength of law in a republic like ours, is public sentiment. Let this sentiment become so inactive or inert that it may be set at defiance with impunity by the mob, and what are our laws good for—how are they to be enforced? Admitting then that professing christians form by their exhibitions of christianity the standard of public sentiment, does not every one see that it is the imperative duty of every religious man to speak and act openly, decidedly and unqualifiedly in behalf of the constitution and laws of his country against any mob anywhere, for whatever purpose it may have been got up? Let us repeat solemnly, that religious men, by their occasional participation in mob-violence, by their frequent encouragement of the mob-spirit, and by their habitual supineness in the midst of repeated outrages against individual rights and the majesty of the laws, are mainly responsible for all the mobs that have disgraced this country and jeopardized its liberties for the last six years.

What is your preaching good for, unless it breathe peace and good will towards men? What are your prayer-meetings and class-meetings and revivals good for, if they do not make men better citizens, better subjects, more respectful of the public welfare, more solicitous for the protection of each other's happiness! Raptures in a prayer-meeting, and the heartless exclamation, "Am I my brother's keeper," suit the character of a hypocrite or fanatic, not that of the true christian.

O, for a pure christianity! We must have more faithful teaching, preaching and living among christians, or our country is ruined—our glorious republicanism will go out in blood.

*How it works.*

The editor of the Backwoodsman, a paper published at Grafton, Illinois, says:—"We have received two papers, the Telegraph and Spectator, both published in that city (Alton), since the fatal affair took place; and also the Pioneer, from the neighboring town of Upper Alton, yet none of them contains a word of intelligence upon this all-engrossing event."

Now who is so dull as not to understand that these papers dare not speak out on this tragical affair! This is the way it works. A mob commits treason against the laws, and *murder*, and then compels the press to a treasonous and an infamous silence. Strange, that there should be three journals in Cincinnati suicidal enough to excuse the atrocious deeds of a mob! Destroy the abolition press throughout the country, and there is not an editor

that shall dare, under pain of death, to speak otherwise than the mob shall dictate.

## Error.

The Philanthropist, in its notice of Mr. Case's Address erroneously states that it was delivered before the Jefferson County Anti-Slavery Society. Will the Editor be so good as to make the necessary correction by stating that it was delivered before the Jefferson Town Society in the County of Ashtabula?

*AMENDE HONORABLE.*—Last Saturday we gave a specimen of the "twaddle" of the North American Review, a portion of an article relative to the constitution of the two sexes. A note from the publishers informs us that the article in question never appeared in the North American Review, but was copied into the American Almanac for 1838, from a London Magazine. We are very glad of an opportunity to make the correction; for as we said before, we look for better things in the North American. We did not credit the article to the Review from our own personal knowledge, for, to tell the truth, we have not read all the numbers of that work the past year; but we found it thus credited in the Philanthropist, a paper published at Cincinnati, and of course did not dream of any mistake in the matter.—*Boston Times.*

We are in the same predicament, as our friend of the *Dallas Times*. The article entitled "Parallel on the Sexes," on which we commented, was copied from the Zion's Watchman, in which it was credited to the North American Review. We relied on the Watchman—the Watchman perhaps on somebody else.—*Ed. PHIL.*

## Good Example.

Good example! who will follow it! We insert the following from a distinguished abolitionist, in New York, to show that one at least of our Eastern friends, has not forgotten us.—*Ed. PHIL.*

November 11, 1837.

SIR, I annex a check for ten dollars, towards the expenses of the Philanthropist: with the best wishes for the continued usefulness of your paper. I remain, Sir,

Your very obed't serv't,

G. BAILEY, JR., Esq.

## Miles' Compound Extract of Tomato.

As abolitionists must take their chance of "the ills that flesh is heir to," we have no hesitation in introducing to their notice the Compound Extract of Tomato, as prepared by Dr. Miles and his associates. Dr. Miles (who is now a resident of this city), in conjunction with a few other physicians, has devoted himself to the investigation of the nature and medical properties of the Tomato, from which he has at length succeeded in procuring an extract, of excellent purgative and alterative properties.

We have seen some favorable notices of its virtues in the papers of our cotemporaries, and have heard it highly praised by those who have used it, as a grateful, searching and an efficient cathartic. We can say little from personal observation of its effects. Having almost entirely relinquished the practice of medicine, we have had only two or three opportunities of administering it. It succeeded delightfully in these cases as a cathartic, and seemed to exert a decided action on the liver.

Dr. Miles is not yet prepared to believe that this article will entirely substitute Calomel, but, from its action on the biliary organs and its safe, certain and efficient cathartic effects, he thinks it may be relied on in the *first stages* of those diseases in which the use of calomel is indicated.

Since people will have a family medicine, we do not know why the Tomato shall not supersede the various purgatives and patent pills, powders, and potions, whose charm and power are their mystery. The proprietors of the Compound Extract of Tomato make no secret of its composition, but reveal it to every medical man who may desire to know it.

We refer our readers for farther information to our list of advertisements.

Some excuse themselves for holding slaves because the laws of the land forbid them to set their slaves free and let them remain. They, thus tacitly, admit the restriction of their own liberty, and yield willing obedience.

*Prejudice against color* no "political institution." The precept, "Thou shalt love thy neighbor as thyself," is the voice of authority, and it is not at our option whether we obey it. We are bound to obey it. When this is done by all men slavery will only exist in memory.

Christ "was meek and lowly of heart," should his followers say "Stand by thyself, I am holier (whiter) than thou."

The devil never sent bad men to put down a bad cause.

Liberty should be immediate, unconditional and universal.

THE VERMONT BAPTIST ASSOCIATION passed the following resolutions at its late session:

## SLAVERY

Resolved, That we regard slavery as a sin.

Resolved, That it is the duty of all professed christians to raise their voice against this sin.

Resolved, That it is the duty of those church members who hold slaves to repent of this sin, and to give the slaves their liberty.

## GEORGE THOMPSON.

A call has been started in the Liberator for Mr. Thompson's return to this country, and a strong cry has been sent out to it by various abolition papers and meetings. Our answer is an emphatic, broad Yankee NO! We do not wish to see him in the United States at present. Let him listen to the "Macedonian" cry from the West Indies, rather than to that from us. He can do more good by laboring in England for the abolition of the apprenticeship, than in this country for the abolition of slavery.—*Herald of Freedom.*

## NOTICES.

### AGENTS FOR PHILANTHROPIST.

EDWARD WEEK, Financial Agent, O. A. S. S. M. R. ROBINSON, is hereby duly authorized to act as Agent for the Philanthropist and collect Pledges, and Donations for the Ohio A. S. Society.

### OHIO.

Rev. Daniel Parker, New Richmond.

David C. Eastman, Bloomingburg.

Dr. Jos. S. Waugh, Somersville, Butler co.

Jos. Templeton, Xenia.

Daniel B. Evans, Ripley.

Thomas P. Clark, Lewis, Brown county.

David Powell, Steubenville.

Geo. H. Benham, Oberlin.

F. D. Parish, Sandusky.

Samuel Hall, Marietta, Col.

Nathan Newton, Medina.

Thomas Heaton, Wellsville.

Jesse Holmes, New Lisbon.

Henry Harris, Ashland.

C. R. Hamlin, Hudson.

F. F. Penn, Tullahoma.

O. Wetmore, Cayuga Falls.

Raphael Marshall, Painesville.

Robert Hanna, Cadiz.

### INDIANA.

George McMillan, Logansport.

Rev. James Worth, Springhill.

Andrew Robinson, Jr., Greengarden.

Dr. James Ritchey, Franklin.

James Morrow, South Haven.

Wm. Beard, Liberty.

John Lincoln, Cambridge City.

Dr. Thomas A. Brown, Carrollton.

J. Brown, Jerseyville.

Willard Keyes, Quincy.

E. V. Carter, St. Clair.

Pyrrhus J. Leach, Vermillionville.

Alexander McFarren, Detroit.

Henry Diabrow, Monroe.

Daniel Converse, Esq. Waterloo, Monroe co.

Rev. John Dudley, Flint River.

B. G. Walker, Grand Rapids.

Josiah Cady, Providence.

R. G. Williams, New York City.

S. Lightbody, Utica.

Rev. C. B. McKee, Rochester.

BENJAMIN S. JONES, Philadelphia.

I. Southard, Boston.

Pledges made to the Ohio State A. S. Society at Mt. Pleasant April 28, 1837.

### SOCIETIES.

Antrim, Guernsey co., \$25 00

Akron, per Dr. Cole, " 9 50 60 00

Clinton co., " 56 75 100 00

Colchester, Upper Canada, 5 00

Cleveland, 200 00

do female, 100 00

Cincinnati, pd 300 00 500 00

Euclid, Cuyahoga co., 50 00

Fayette co., 200 00

Graville, 200 00

Georgetown, Harrison co., pd 80 00 100 00

Green, per J. A. McFedridge, 30 00

Grand River Institute, pd 11 00 20 00

Greenfield, Highland co., pd 41 100 00

Green co., pd 50 00 100 00

Hartford, Licking co., 25 00

Harrisville, Harrison co., 30 00



